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UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

A NEW BOOK

BY

JENKIN LLOYD JONES

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

Vol. LXVI. THURSDAY, DEC. 15, 1910. NUMBER 16.

A full pamphlet report of the Theodore Parker Anniversary Week in Chicago is in preparation, and will be pushed through the press as fast as circumstances will permit. But some weeks necessarily will elapse before the finished pamphlet can be offered to those who have already subscribed or to those who may be moved to do so before the date of publication. The patience of the former is bespoken, and the interest of the latter is solicited. The edition will be limited to one thousand copies, and those wishing to subscribe had better do so at once. Orders will be entered as received. First come, first served. 25 cents per copy.

BY ORDER OF THE COMMITTEE.

The two-volume life of Tolstoy, by Aylmer Maude (Dodd, Mead & Co.), is timely, and will be read with avidity. Mr. Maude, of all Englishmen, is best qualified to tell the story, having been Tolstoy's friend and neighbor and translator for many years. Jeannette Gilder, in the *Chicago Tribune,* gives the result of her reading from advance pages. It reveals the sensitive soul whose conscience was active and sensibilities were tender, all the way through life. The life of Tolstoy, no more than the life of John Ruskin, can be divided into two distinct and separate parts, for both these men were prepared for their final apostolate by inward development and a rich inheritance that made such development possible.

The son of Gen. O. O. Howard gives a sketch in the *Advance* of the religious life of his father. The son says that the crisis which led his father to declare himself religiously was reached in the Seminole Indian War, when stationed at Old Fort Brooke, Florida. Attending a revival service in a tiny Methodist Church in the town of Tampa, he saw some young men making sport of a crippled colored woman, who was moving forward to the altar. This led the young military officer to decide whether to be on the side of the believer or the scoffer. This is a good story. It is a good time to get religion when humble sincerity, obscure worth, is being scoffed at or slighted by those who are pretentious of culture and refinement. No wonder that later along we read in this sketch that General Howard loved the Congregational Church, but he did not like Congregational*ism,* or any other *ism.*

UNITY ventures again to revert to a disagreeable subject. The football season is closed. The daily papers announce the figures, which are too easily forgotten. Let it be remembered that twenty-two lives were sacrificed outright the last year on the gridiron, and that four hundred and ninety-nine others were injured, some of them seriously broken for life. And still it is a "glorious game." Football enthusiasm runs high and is in danger of being resumed next year. Let the figures be remembered, now when the excitement has subsided, and let parents and teachers and thoughtful students ask themselves as at the altars of religion whether this sacrifice is worth while. Is it giving life for that which brings forth life? The only justification of taking life is that it is a contribution to civilization and to progress. Let not the grim figures be forgotten.

The League of German Women was able to give to the Emperor as good as he gave, when he publicly criticized them for being interested in things outside their own household, which he deemed to be the fitting sphere of wifehood. These women reminded him in the public press that over nine million German women are compelled to struggle for a living outside of the home circle, and that it can not be entirely outside of their duty to do what lies in their power to prepare this army of wage-earning women for the responsibilities which they are to assume. It is well for others than the Emperor to be reminded that if women are to be kept within the circle of their domestic realm, it is necessary that economic conditions shall be so changed that the battle for bread may be confined to the masculine gender. As long as women have to contend in the industrial and commercial world for a chance to live, it ill becomes the men to try to suppress their efforts to fit themselves for the struggle. A successful woman is worth more to the state and to herself than one defeated in the battle for bread.

It is a long way from New York City, where the union services alluded to in another note are being held, to the little village of Griswold in Iowa, where recently was dedicated the "handsomest church in the town" for the uses of "The United Church of Griswold." It was dedicated to the interests of the town

and built by the generosity of the leading citizens and is presided over by a minister who seeks to unite all the religious forces of the community. This church has no creed, but the members covenant together to stand together for the worship of God, for fellowship, mutual helpfulness, and the advancement of the Kingdom of God in this world. The pastor, Rev. Charles E. Luck, came to Griswold a few years ago from Massachusetts to see what he could do to resuscitate the feeble and distracted Church of the Christian Fellowship. Pretty soon the town realized that they had among them a prophet, and the earnest men and women gathered around him, lifted him and the little flock of Christians out of their denominational fetters, and assumed a central position in the life and thought of the little city. This United Church is prophetic of others to come. It is the solution of the village church problem.

The *Congregationalist* calls attention to the fact that "Not the least of many praiseworthy qualities of Julia Ward Howe was her staunch belief in the church. She was a regular attendant at the Church of Disciples in Boston." In her old age it is remembered that she appeared on a stormy Sunday morning when it was necessary for her to be helped from her carriage into the auditorium. It is worthy of note that when her children grew large enough to need and to profit by the ministrations of Sunday-school, she withdrew from the stimulating and enjoyable ministry of Theodore Parker, of whom she was a staunch supporter, and affiliated herself with James Freeman Clarke's Church of the Disciples, in order that her children might receive the unconscious tuition of more reverent and impressive surroundings in connection with the Sunday teaching. The immense crowds that thronged the Music Hall at Boston carried with them their morning papers, continued their discussions, conversations and consultations up to the beginning of the service. She was willing to endure such desecration of the quiet hour for herself and her husband, but she chose for her children a more impressive setting for the more serious and fundamental experiences of their youthful souls.

The National Grange has settled upon thirty-five cents as the amount which the producer gets, on the average, for his products; the rest of the dollar going to those who handle his goods before they reach the consumer. In his annual report, the Chairman of the committee on Agriculture tells the National Grange that, under such conditions, it is impossible for the farmers to keep out of debt; and he declares that three-fourths of the farmers are in debt, notwithstanding the reckoning sent out by Secretary Wilson from the Agricultural Department. He adds that the consumers and producers must be brought together more closely; that farmers must have crop reports earlier in the season, and they must be authoritative. At present the majority of farmers are compelled to sell on the basis of reports that are made up by interested middlemen, who will invariably announce bumper crops and low prices. The same report demands an equalization of the tariff, if there is to be a tariff at all. At present the report affirms that the tariff is strictly in the interest of dealers and not of producers. It does not need much argument to show that the producing force of the United States is laboring under great disadvantages, both of legislation and of non-legislation. The forces at Washington have left the farmer out of the count. Appropriations for agriculture are creeping up very slowly, but they have not yet passed thirty millions, while those for the army and navy have gone up into the hundreds of millions. E. P. P.

A most significant and encouraging sign of the times is found in a Union Service arranged for by three of the prominent and successful liberal churches of New York City, one bearing the name of Universalist, presided over by Frank O. Hall; the second is a Jewish congregation, over which Dr. Stephen S. Wise presides; the third is Unitarian, the Church of the Messiah, of which Robert Collyer and John Haynes Holmes are pastors. The first series of five Sunday evening meetings are being held in Dr. Hall's Church of the Divine Maternity, where the hot and high questions of the day will be discussed by prominent experts. The second course of five will be given in the Church of the Messiah, of which John Haynes Holmes is active minister. The last course will be given in Dr. Wise's place of worship. There will be music of a high order, brief devotional services, and a hearty welcome to all classes and conditions of men will be extended at these meetings. The announced platform is a quotation from Henry D. Lloyd: "Every question between men is a religious question, a question of moral economy, before it becomes one of political economy." Like unto this is the second article in the platform, taken from Theodore Parker: "The church should be the leader in every moral enterprise, in every work which pertains to the welfare of men." When the churches forget their petty differences and come together on this high platform whenever it is practical, a new day will dawn for organized religion. Of course there will be criticism and opposition on the part of the timid and the conservative. At an early date we will print in the columns of UNITY, Doctor Wise's answer to those who share this conservatism or who are alarmed lest this openness of fellowship may weaken the particular contentions that separate the participants.

Dr. William T. Covert, of the Forty-first St. Presbyterian Church, in Chicago, has a most timely article in *Religious Education* for December on "The Education

of the Layman as to Efficiency in the Church." With commendable brevity and frankness he characterizes the modern layman, who "sits in vast idle groups, lacking self-consciousness as a Christian, spiritually passionless, distrustful of present methods, his religious taste depressed by long-continued submersion in business." Our neighbor has in these phrases laid bare the spiritual condition of a vast number of commendably good men in all our parishes. They are "office-bearers, friendly contributors, and think they support religion." The article undertakes to prescribe for such, a very difficult task. Of course there is no use preaching at this class of men, if for no other reason than that they are seldom in their places to listen to the sermon. The modern pedagogy shows that the education they need can be reached only by doing. "Personal participation" is the phrase of Doctor Covert. They must be given wider vision. They must be reached by informing literature; anything, everything, should be tried. Something must be done in order to save religion from receiving its most deadly wound in the house of its friends. Earnest and honest non-conformists and the open opponent of religious activities, who have reasoned themselves into an antagonism to the church, are of greater service to morality and truer molders of ethical forces than are the complacent non-combatant depressers of public sentiment. Now let Neighbor Covert, with equal frankness, directness and ability, discuss the "vast idle groups of women," the busy chasers after culture, the active manipulators of social activities, who flock in complacent crowds to their week-day clubs, still professing to be interested in religion, trained to religious thought and feeling in Sunday-school, and who expect their children to be nominal supporters of their pastors, to whom they are loyal. Let him prescribe for the redemption of the unilluminated sisters that other families may be regenerated and brought into the service of the kingdom.

Andrew Carnegie and Robert Collyer found a congenial audience the other night at the banquet of the General Society of Mechanics and Tradesmen in New York City. From the high altitude of eminent success, each in his own way, these craftsmen indulged in reminiscences and delighted their auditors with their reflections. Carnegie rejoiced in the memories of firing an engine in a bobbin factory, and assured those working men that if he had to choose again his birthplace, it would be in the home of a working man. He said, "I pity the son of the millionaire. He does not know what father and mother mean. It is the poor boy who has in his father a guide and instructor, and in his mother, a washwoman, cook, seamstress, saint, and angel. He is the kind of boy who will push through the world when he thinks of what his mother has done for him. I pity from the bottom of my heart the millionaire's son, who does not have a mother as I had." And Robert Collyer, whose utterances are when the motto of the society, "By hammer and hand now growing rare and precious, talked of the time all hearts to stand," was his daily experience. Over fifty years ago he landed in New York, a poor boy, with nothing but his trade to face the world with. He said, "I am fond of that young fellow. He was not handsome, did not like his own nose, but he was a fair to middling blacksmith. He could shoe a horse, or even a donkey." He told how he looked for a job and found it at his trade. He could at that time stand all day at an anvil and turn out twelve dozen horseshoes in a day. He reminded them of the time when his Chicago church had been consumed by the great fire, and when he told his congregation that he could take care of himself without a salary, the Cornell University boys sent him word that if he would made a horseshoe and send it to Cornell, they would pay him a thousand dollars for it. The order was honored, the horseshoe sent, and the price paid. In such reminiscences as these the millionaire steel man and the more than millionaire pulpiteer found the root of their usefulness and the fountains of their joy, which give them perennial youth. Let other youths lay the foundation for a similar source of pleasure to others and autumnal joy to themselves.

UNITY has taken position strongly against a court system which makes for punishment rather than reform. According to our latest reports, there are ten or twelve cases disposed of in New York City courts every five minutes, and much less time than this is given to a person arrested for intoxication. Evidently no case needs careful investigation more than that of a man who has fallen under the influence of drink. To tumble him into the list of criminals and treat him as such without consideration of his general character, his home associations, or the effect on his family, is not only a blunder on the part of the state, but a crime. His sentence will be undoubtedly brief, but that makes the matter all the worse. It accomplishes nothing in the way of reform and lets him loose again without the slightest probability of any benefit to himself or the public. An alternative fine works mischief in nine cases out of ten, because it takes an additional sum from his family after he has already squandered more than they can afford to lose. These fines amount to an outrage when they take money from the most suffering families to be used in the payment of salaries. Careful statistics show us that quite a large proportion of persons thrown into prison for becoming intoxicated are really not habitual drunkards at all, but are all the more likely to be made such by association with the criminal classes. The exceeding brevity of examination given to these persons allows the court no knowl-

edge of their vocation, habits, or home conditions. There remains no institution to which an inebriate can be committed for further examination and for assistance instead of punishment. We are glad to say that measures were under consideration last year in New York, New Jersey and Connecticut, providing special institutions for inebriates, and the state of Michigan passed a law providing a commission of five members to investigate the whole problem. The New York law provides for a similar board of five members to have entire supervision of the problem of public intoxication. Evidently no man should be arrested as a drunkard unless it be to assist him in the way of self- government. The trend of the new laws enacted and proposed is to extend personal friendship, advice and co-operation, and in this way to benefit society and the individual alike. It is clearly within the possibilities to establish a reformatory system that shall contain the spirit of Christianity instead of vindicatory punishment.

E. P. P.

In *Religious Education* for December, Professor Pillsbury, of Ripon College, has a most stimulating article entitled, "The Educational Value of the Village Church." In this the professor shows with direct touches what the pastor of the village church can do for his people by giving systematic courses of lectures on "Religious History," "Religion in Literature," "Social Questions," "Biblical Criticism," "Masterpieces of Literature," "Religious Thought," "Great Fiction," "Biography," etc. Concerning the Masterpieces of Literature, he says, What an incomparable service it would be to give in twenty lectures studies of twenty masterpieces, such as Goethe's "Faust," Shakespeare's "Macbeth," Tennysons "Idylls of the King," and "In Memoriam," Browning's "Ring and the Book," Hawthorne's "Scarlet Letter," Carlyle's "Sartor Resartus." Of the last book he says, "If a minister in some unkindness of fortune unfamiliar with that book, will quietly master it, he will never forget the experience, and if it does not broaden his theology, it will be because it was broad before. The exposition of the work will certainly be something for which many among his people will be grateful. Such a course of lectures will bring to the people the best in literature that the world has known, and will show how very, very deep are the fountains of religion." Of course the professor is not unmindful of the constant retort of the busy minister, whether he be of a village church or of a city parish, "No time, too many things to do!" The professor well says that such temper never will accomplish much of anything. "Print a list of twenty lectures, distribute copies broadcast, then you are in for it. Take off your coat, go to work in good earnest. The pleasure of achievement will be yours." There is nothing in this suggestion of the Ripon professor that is not as applicable to the city minister as to the village pastor. Many things which the minister does can well be omitted and the omission will be gladly excused by his parishioners, if they know he is at work on such high themes as these. The only modification of this stimulating argument that we would suggest to young ministers from long experimentation on these lines is that the course should be limited from twenty to six or ten. The resources of the ministerial library and of the study would probably be exhausted before he had pulled himself through the course of twenty. But having tasted the joy of six lectures on high and permanent themes, he will be lured by his own growth and the interest of his people into more of such lofty enterprises. Anyhow, let the ministers try.

The Religious Education of Children

No one can be more vigilant for the undogmatic character of the public schools than we are. With a great price have we bought our liberty in this direction, and eternal vigilance is the price of liberty. But after all is said and done, the other truth so stoutly contested for by the advocates of parochial schools and schools committed to religious instruction, remains. There is something wanting in the education offered by our public schools. They are confessedly inadequate, as recognized by the best authorities in pedagogy.

Recognizing this problem, Rev. Frederick M. White, pastor of the First Baptist Church of Winthrop, Mass., gives somewhat in detail the account of an experiment in his parish in what he calls a "Religious Day School" in the December number of *Religious Education*. This pastor asks for the children only one half hour a day, bringing them under the direct influence of the minister, who is supposed to have some pedagogical skill. He is willing to take them a half hour before school time, or a half an hour after school time, and he speaks from experience when he says that he is able to give to his children that indoctrination in the history of the church and that impulse toward the religious life which the public school, by popular consent, does not try to give.

This question of religious education has recently been discussed somewhat at length in *School and Home Education*, published in Bloomington, Ill., the discussion being apropos to the recent decision of the Supreme Court of Illinois, excluding peremptorily the Bible from the public schools of the state on constitu- Senior Editor of UNITY has contributed to the Decemtional grounds. At the solicitation of the editors, the ber number of that magazine some suggestions, which he ventures to transfer to his own editorial columns below. The second suggestion of the Editor of UNITY is not so radical as that of Pastor White, of Massachusetts, but, in confirmation of Mr. White's claim, the pastor of All Souls Church, has tried an innova-

tion, basing his opinion on over twenty years' experience with a Confirmation Class of whose time he asks but one hour a week, from November to Easter time. During the early years he accepted the situation of Pastor White and tried to do for the children what he could after school hours. But of recent years, in co-operation with willing parents, he has found no difficulty in securing the dismissal of the children who desire to attend his class, so that they are able to attend at half past two in the afternoon. The success of his experiment is not extensive, for he has not succeeded in attracting great numbers, but to those who do come the result is amply justified in the estimation of both pastor and parent, and the appreciation of the children. Let there be some more experimentation on these lines. UNITY will be glad to report the experiments in these directions by other ministers. If, along the line of the second suggestion referred to above, all the ministers in the community would co-operate to deal pedagogically with the children in their parish on the same afternoon in the week, the public school system might well rearrange their schedules so as to have a lighter schedule for that afternoon and that of an ethical or humanitarian character. Let the ethics of amusement, of dress, of the community well-being have a hearing.

Here is the article from the *School and Home* referred to:

I have been interested in the discussion in the "School and Home Education" of the decision of the Supreme Court of the state of Illinois which excludes all religious instruction from the public school on constitutional grounds. The constitutional provisions and the Supreme Court's interpretation of the same evidently are safeguards against bigotry. They are guarantees of freedom of thought and the rights of the minority, and these guarantees are necessary in the light of history. They are justified until religious organizations and interpreters come to see the irreligiousness of coercion and discover the impiety of exclusion and condemnation for matters of belief. Whether in the interest of religion or non-religion, such provisions and interpretations are necessary.

The *non*-sectarian position must be sustained until there is sufficient confidence on the part of religious and *non*-religious organizations to believe in the safety of free thought and the fair play of the representatives of religion. But the *pan*-sectarian attitude of educational institutions is higher than the non-sectarian; i. e., a readiness to seek truth wherever found, to recognize the power and beauty in all forms of religious or non-religious thought, only so it is sincere and earnest.

When this position is reached the next step is inevitable. It is the discovery that all forms of such religious or non-religious thought, when sincere and earnest, have certain elements in common with elements of ethics and the fundamentals of the spiritual life, reverence, open-mindedness and public spirit.

When this position is reached then educators will apply themselves to the problem of discovering and emphasizing these *elements held in common*, leaving to the home, the church, the priest, and the pastor the tasks of emphasizing the distinctive and sectarian doctrines belonging to the various religious or non-religious organizations.

When this position is reached, three things might be done without violating the constitutional articles and the Supreme Court decrees in question.

1. An anthology might be compiled of high ethical and spiritual values from the saints and sages of history. The sacred scriptures of the world might be searched, including of course the Jewish and Christian scripture, not neglecting modern inspiration. Such use of scripture, in proper ways in our public schools, putting Paul and Socrates, Isaiah and Lincoln side by side, would leave the plus of sectarian instruction concerning the Bible for the special emphasizing of the churches.

2. I look forward to the time when the public school system will make provision for the absence of such pupils from the routine of the school, say one half day in the week, as parents and pastors may desire to withdraw, for the purpose of giving to them special instruction in that *plus* realm of religion which is necessarily and justly excluded from the public school teachings and the support of public school money.

3. In the High School course at least, provision might be made in every town for a course of lectures in which chosen representatives of all the various forms of religious and non-religious organizations in the town may have a chance to present the historic significance and, so far as they think wise, the peculiar tenets of their confessions, the only restrictions being those of courtesy, the presentations to be constructive, and free from obnoxious criticism of other forms of faith. I believe that such a course of lectures would be conducive to much good fellowship and subject to but few, if any, dangers.

At any rate, these lines are justified by what seem to me good pedagogy and true liberty, and experimentation in these directions, so far as permissible under the safeguards of the Constitution and the decision of the court, are imperatively demanded by public intelligence, as well as by the ethical and spiritual needs of the children.

Rev. Reginald Campbell, of the City Temple, and the New Theology Movement

One of the most interesting figures in the liberal religious world today is the Rev. R. J. Campbell, pastor of the City Temple, London, and the main spiritual force behind the "New Theology" movement in Great Britain. A visit with this gifted and earnest minister last summer only confirmed the impression of his deep religiousness, his warm human sympathies, and his entire consecration to the work of emancipating and serving his fellowmen. One may not always agree with point of view or particular course of action, but no one who knows him can doubt his earnest and unselfish purpose. Some notes on the later development of Mr. Campbell's movement may be acceptable to the readers of UNITY.

In an address delivered lately by Rev. R. J. Campbell he emphasized two aspects of his movement. The first was to prepare a way for a world-wide federation of Liberal Christian Churches by gradually bringing the Liberal churches of different denominations into touch with one another and promoting fraternal intercourse between them. Mr. Campbell seems to have forgotten that this has already been accomplished by the organization of the International Congress of Unitarian and other Liberal Religious Thinkers and Workers, or, as it is now called, The International Congress

of Free Christians and other Religious Liberals, which for ten years past has fulfilled precisely this function to the liberal churches and the liberal elements in all churches of the Christian and non-Christian world, Mr. Campbell's movement included. It is, however, true that this world-federation of religious liberals has found little recognition as yet in Great Britain outside of the Unitarians. The power of the Established Church and the larger orthodox dissenting sects has prevented this. If Mr. Campbell, therefore, who was nominated at the recent Berlin meeting of the Congress as one of its executive committee, will co-operate with men like Dr. J. Estlin Carpenter, Rev. W. C. Bowie, Rev. Charles Hargrove, Father A. L. Lilley and Rev. Rhondda Williams in gaining that adherence to the Congress among British liberals which the liberals of the United States. Germany, Holland, France, Switzerland, India and twenty other countries have displayed, he will fulfil in a notable manner the first of the two purposes he outlines for the "New Theology" movement.

The second part of their work, he declared, was to carry a liberal evangel to the four-fifths of the population outside the churches. The very word evangelist suggested to the ordinary mind a certain way of putting things which, in his judgment, was not likely to make a very strong appeal to the more thoughtful minds of the present day. There was nothing more urgently needed than a liberal type of evangelization; the time was ripe for it; the world was ready for it.

With this purpose in mind Mr. Campbell has organized a band of "Pioneer Preachers," patterned somewhat after Wycliffe's Poor Priests, who are to alternate study and missionary work among the unchurched, especially by open air preaching. A number of earnest and religiously-minded young men are already at work in the prescribed manner, studying three months, and thereupon preaching and ministering three months, in alteration. The experiment will be watched with interest.

The City Temple continues to be crowded at every Sunday or week-day service when Mr. Campbell preaches. The number of men attending the service is especially impressive. At the King's White House Chapel, at the West End of London, of which Mr. Campbell is now pastor, with an assistant minister to carry the burden of its work, the attendance, even when Mr. Campbell is in its pulpit, is small. Mr. Campbell occupies the adjoining parsonage, and the spacious and numerous halls and class-rooms of the Chapel form an admirable home for his "Liberal-Christian League" (League of Liberal-Christian Thought and Social Service), and its manifold activities. It is not the preacher or his message which is at fault, it is the environment. The fasionable and conventional West End of London does not furnish the same material and opportunity which the City Temple enjoys. It is difficult to see how a preacher of such rare spiritual gifts as Mr. Campbell, and with such a winning, lovable personality, should not "compel them to come in." He may yet win a larger hearing here as elsewhere. But Dr. John Hunter and other able predecessors in that pulpit were unable to succeed in this, and in any case the results may not be worth the effort; particularly when one considers the frail health of Mr. Campbell and the importance of his message and witness at this juncture in England's religious and social life. Preaching four times a week, besides numerous other addresses and engagements, the strain upon him is excessive.

At the General Assembly of the League, action was taken with regard to a statement of belief for the new movement. This has caused much misgiving and regret, not only throughout the liberal world in general, but on the part of prominent supporters of Mr. Campbell himself; less because of its contents than because of the danger of its becoming a formal creed.

This manifesto would seem to be interesting and important enough to be reproduced in full.

While as a Liberal-Christian League we do not bind ourselves doctrinally by any form of words, and do not require from our members, individually, any definite assent to the following or any other formal statement of belief, we hereby place on record, for the information of the general public and to strengthen the hands of our workers, a brief outline of "the things which are most surely believed among us."

We believe in one infinite, all-pervading, all-comprehending Being whom we worship as God our Father.

We believe that God is the sum of all perfection, the ideal good beyond the best we can at present conceive. We think of him as unlimited in wisdom and power, and the highest and fullest that we can ever understand by the word "love."

We believe that in the universe, visible and invisible, God is expressing something of himself, and in so doing working towards a great and glorious end. It is this which has necessitated the limitations and struggles of finite existence, for there could be no glory without overcoming. Thus Creation is itself a divine act of sacrifice, and the sign of the Cross is over it all.

We think of God incarnate in Nature and man as the Eternal Son, the "only-begotten," or Christ, "the light that lighteth every man coming into the world," the divine self of every individual and of all the race, and centrally manifest in Jesus Christ our Lord, "in whom dwelt all the fulness of the Godhead bodily."

We believe that humanity as a whole, and every human being in particular, is essentially divine, "of one substance with the Father." That which is fundamental to our being is eternally one with God. This is the truth which has to be brought into perfect expression in our total life, so that all mankind may say with full Christ-consciousness, "I and my Father are one.

We, therefore, believe in the Atonement, that is the making-one of man and God, or rather the perfect realization of our essential oneness with God. The means whereby this is being effected is the continuous offering of the Christ on the altar of the human heart. This is the process whereby mankind is being saved and lifted up to its eternal home. Wherever self-sacrificing love is at work, there the Atonement is going on. Every individual is saved as he becomes possessed by this spirit. Salvation is the uprising of Christ in the soul, so that we can say with the apostle, "Not I, but Christ," "Christ liveth in me."

We believe, too, in individual immortality, but we do not think of it as only a going on, but rather a going up. We believe that the "one far-off divine event to which the whole creation moves" will be a glorious consummation in which every individual being will consciously and fully realize himself in every other and behold all as one.

Holding this faith we feel ourselves called to the special mission of commending it to the world and doing our best to work towards a universal spiritual fellowship. We excommunicate none; we denounce none. We are witnessing today the emergence of a world-civilization which will result in the creation of a world-religion by the synthesis of spiritual truth and experience. We welcome and encourage everything which tends in this direction. We are therefore an evangelistic society and are going forth to the masses everywhere with the message that "we are members one of another."

We have set before us certain objects which seem to us to follow from this general principle.

1. To provide a common meeting ground and fellowship for those who are in sympathy with the Liberal-Christianity and all progressive religious thought.

2. To study impartially the various manifestations of religious experience and to make known the assured results of the historic and scientific study of religion.

3. To promote the systematic study of social questions from the spiritual and moral as well as from the economic point of view in the light of the best available knowledge and

experience; to create a sense of individual, civic, and national responsibility for removing unjust social conditions; to encourage men and women to be trained and organized for social work.

4. To work for a social and economic reconstruction of society which shall secure the fullest opportunities and the most favorable environment for individual development, based upon co-operation for life instead of competition for existence.

5. To promote the development of international goodwill by concentrating attention upon and seeking to strengthen the forces that make for peace and union among the nations.

Believing as we do in the essential oneness of mankind we believe it to be our duty to endeavor by all means in our power to remove all the barriers that separate man from man, class from class, nation from nation, and thus to hasten the coming of the Kingdom of God on earth as it is in heaven, that is, the establishment of a world-wide human society in which the universally acknowledged law will be that of love. We believe that this is a spiritual work because its effects are not only for time but for eternity, and we hold that all effort in the direction of securing more abundant life for the individual and the race in this world is a necessary part of the process of the emancipation of the human spirit from its material bondage that it may enter into the full glory of the Christ Eternal.

It is to be noted that Mr. Campbell displays in his own church the Catholicity he pleads for in his League. Among those who recently preached or made addresses at the City Temple were Rev. Dr. Stopford A. Brooke, Rev. Dr. J. Estlin Carpenter, and Rev. J. M. Lloyd Thomas, all Unitarians, and in sympathy with his movement, while, at the King's Weigh House Chapel, Roman Catholic clergy and Church of England and Dissenting ministers are not infrequently heard, as well as representatives of Hindu Theism and the Ethnic world-faiths. The *Christian Commonwealth,* the ably edited unofficial organ of the New Theology movement, displays an eclecticism almost unknown to American religious newspapers, including Christian Science, Theosophy, Behaism, and other modern cults in its appreciative survey and report.

To sum up our review of Mr. Campbell's religious aims and activities,—he is one of the most significant and important liberal religious influences of our day, and his work in leavening with new thought and human sympathies the formal and rigid church life of Great Britain entitles him to our appreciation and gratitude. He has around him a small but earnest and gifted company of religious and social reformers, and a larger personal following which all over England is organizing itself into Liberal-Christian Leagues and Churches. If his health is spared despite his exhausting labors, if he does not allow his mystic predilections to overbalance his judgment, and if in action he manifests the same courage which he displays in thought and utterance, we may look to him in coming years for still more notable services in the cause of religious enlightenment and social reform.

CHARLES W. WENDTE, D. D.

The little cottage at Jardies, near Ville d'Avray, France, where Balzac lived for eight years and where Gambetta died in 1882, was recently opened as a national monument, and will divide interest with the house at Passy which has been converted into a Balzac museum. A few weeks ago the museum, which has but a small endowment, was threatened by a tax collector with disposal by auction, but the prime minister, M. Briand, promptly came to the rescue by putting it on the list of institutions of public utility which are exempt from taxation.

Perhaps the finest proof of moral achievement is the windrow of overthrown and enraged crooks, panderers and grafters the civic knight leaves behind him as he goes through life. On the tomb of the saint they carve, "God loved him;" on the tomb of the knight they chisel, "Satan hated him." Yet the two epitaphs come to the same thing.
—*Professor E. A. Ross in Latter Day Saints and Sinners.*

Julia Ward Howe's Peace Crusade

One chapter of the twenty in Julia Ward Howe's "Reminiscences" is entitled "A Woman's Peace Crusade." It deals with an episode in her life too generally forgotten, but is the story of one of the most impressive efforts in a life so crowded with great and noble efforts. The Civil War, with all its mingled exaltation, sacrifice, passion, sadness and horror, had made a profound impression upon her. Her "Battle Hymn of the Republic" was perhaps the most noteworthy literary production having its birth in the midst of the war, with the possible exception of "The Man Without a Country." It was hardly five years after the close of the Civil War that the terrible Franco-Prussian war broke out; and while it was still in progress Mrs. Howe tells us that she was visited by a sudden feeling of the cruel and unnecessary character of the contest. "It seemed to me," she wrote, "a return to barbarism, the issue being one that might easily have been settled without bloodshed. The question forced itself upon me, 'why do not the mothers of mankind interfere in these matters, to prevent the waste of that human life of which they alone bear and know the cost?' I had never thought of this before. The august dignity of motherhood and its terrible responsibility now appeared to me in a new aspect; and I could think of no better way of expressing my sense of these than that of sending forth an appeal to womanhood throughout the world." She immediately drew up such an appeal, imploring women the world over to awaken to their sacred rights and duties to protect human life from the frightful ravages of war. She called upon those women in whose hearts her appeal found response to assist her in calling and holding a Congress of Women in London, to organize a holy crusade of women against the war system. She had the appeal translated into French, Spanish, Italian, German and Swedish, and distributed copies of it far and wide, devoting two years almost entirely to correspondence on the subject with the leading women in various countries.

She held two meetings in New York, at which the cause of peace and the ability of women to promote it were earnestly presented. To the first of these meetings, in the late autumn of 1870, Mr. Bryant came and spoke; and at the second, David Dudley Field, the great advocate of international arbitration, made a powerful address. In the spring of the year 1872 Mrs. Howe went to England to work personally for the holding of a Woman's Peace Congress in London. In Liverpool she was welcomed by Mrs. Josephine Butler, who told her that she had come at a fortunate moment, as the public mind was at the time greatly stirred by the cruel immoralities of army life, and who gave her the names of the Winkworths and other friends of peace in London who would welcome and help her. William Henry Channing was at the time in London, and she had much aid and counsel from him in her "Woman's Apostolate of Peace," as she afterwards named it. Through Channing's good offices she was invited to present her cause at the public banquet of the Unitarian Association in London, at which Sir John Bowring and Athanase Coquerel were also present. She had already attended the anniversary meeting of the English Peace Society, and had asked for permission to speak there, which had been denied her on the

ground that women had never spoken at these meetings. Finding but little encouragement from existing societies in London, she decided to hire a hall on her own account for Sunday afternoon meetings. She found one that suited her at the Freemasons' Tavern; and there she spoke on five or six Sundays, with a good attendance throughout. Meantime she came into touch personally in England with Frances Power Cobbe, Miss Clough, Mary Carpenter, and other noble women. She went to see the Duchess of Argyll, who received her pleasantly, but did not interest herself much in the plan for a Woman's Peace Congress, and reminded her that St. Paul had said, "I suffer not a woman to teach." She replied, "'Yes; but remember in another place he says that a woman may prophesy wearing a veil." She received many invitations to address meetings in various parts of England, and spoke in Birmingham, Manchester, Leeds, Bristol and Carlisle. She went to Cambridge and visited Professor J. R. Seeley, the famous author of "Ecce Homo," who lent a kind ear to her plea for a combination of women in behalf of peace. Before the begininng of her Sunday services in London she went to Paris, by invitation of Aaron Powell, of New York, to attend a Peace Congress as a delegate. She presented her credentials and asked leave to speak. With some embarrassment she was told that she might speak to the officers of the Society when the public meeting was adjourned; and in a side room she simply told the story of her endeavors to enlist the sympathies and efforts of women in the cause. She felt the whole tone of the Congress to be timid, and her stay in Paris was brief.

Her final meeting in London, to which all her other efforts were intended to lead up, was held in St. George's Hall. Mr. and Mrs. Jacob Bright sat with her on the platform, and Sir John Bowring, then an old man, spoke at some length. The attendance was good, but the meeting was by no means what Mrs. Howe had hoped it might be. "The ladies who spoke in public in those days," she says, "mostly confined their labors to the advocacy of woman suffrage and were not much interested in my scheme of a world-wide protest of women against the cruelties of war." Two sisters of John Bright aided her in various ways, and through their instrumentality the money which she had expended in the hire of halls was returned to her. But altogether her peace crusade had but a small measure of the co-operation and success she had hoped for, and she returned disappointed to Boston. Here, however, she did not remit her efforts. She had desired to institute a festival which should be observed as Mothers' Day, and be devoted to the advocacy of peace. She chose for this the second day of June, because it was in the season of flowers and a good time for out-door meetings, and had some success in carrying out the plan. In Boston she held the Mothers' Day meeting for quite a number of years; and the day was also observed in other places, once or twice as far away as Constantinople, and often in places nearer home—in Philadelphia, certainly, by one association down to ten years ago, if not even to the present time. It seems a sort of prophecy of our present May 18 celebrations.

Some time after her crusade in England, Mrs. Howe joined the American Peace Society, later she became a member of its board of directors, and at the time of her death she had been for many years one of its vice-presidents. None who were present will forget her two brief addresses at the International Peace Congress in Boston in 1904. One was devoted to emphasizing the thought that the peace movement stood for justice. To her, as to Doctor Hale, the justice was the holy word to emphasize; and she rejoiced that the newly established Hague Tribunal would bring this home to the public mind. The other address was a brief rehearsal of the story of her peace crusade in England told at length in her "Reminiscences;" and the story was told again, yet more impressively, in the letter which she sent to the National Peace Congress in New York in 1907, and which was read there, at the great women's meeting, by her daughter, Mrs. Hall. In this letter she speaks with intense feeling of the force of the conviction which impelled her to her peace crusade in 1872. She says: "I cried aloud, 'If the women of the world would unite their efforts to prevent resort to arms, no more blood would be shed upon the battlefield!' " I felt this so strongly that it seemed as though I had only to express my conviction to rally around me the mothers of mankind."

Commenting in her "Reminiscences" upon the reasons for the failure of her peace crusade in England, she said: "I could not help seeing that many steps were to be taken before one could hope to effect any efficient combination among women. The time for this was at hand, but had not yet arrived. Insensibly I came to devote my time and strength to the promotion of the the women's clubs, which are doing so much to constitute a working and united womanhood." Yet more impressively in her letter of 1907 does she emphasize the fact that it was her consuming desire to unite the women of the world in opposition to the war system which had been the mainspring of her devotion to the higher education of women and the spread of women's clubs. Rejoicing over the great achievements of the generation she exclaimed, "The noble army of women which I saw in a dream, and to which I made my appeal, has now come into being;" and to this noble army she made her new appeal for decisive service in the last great campaign in the war against war. "If we have rocked the cradle, have soothed the slumber of mankind, let us be on hand at this great awakening, to make steadfast the peace of the world."

It is well for us in this hour when she has left us, in the time which as she says is now ripe for the great peace crusade of woman for which the world of 1872 was not ready, to remember again, more gratefully and more seriously, her solemn "Appeal to Womanhood Throughout the World." With growing confidence as the years went on she repeated her prophetic appeal; and it is now for the women of America, whom she believed at last equal to the task, to obey the call and fulfill the prophecy. No one who was present at the great women's meetings at the Peace Congresses in Boston, New York, Philadelphia and Chicago can question the ability of our women for a mighty combination, their profound consecration, or a great wealth of splendid leadership where in 1872 there was so little. The American Peace Society's little leaflet upon "Women in the Peace Movement" is an impressive showing of what American women are already doing. The great new effort might well be a memorial effort. I should be glad to see a portrait of Mrs. Howe hung in Faneuil Hall, as I should be glad to see a statue

of Dr. Hale,—not a lame old man, but in the inspiring fullness of his powers,—in the right public place in Boston. But the most fitting memorial of such inspiring leaders is always some great activity which perpetuates their inspiration. I should like to see the American Federation of Women's Clubs, I should like to see the National Council of Women, lead in the creation of a Julia Ward Howe Peace Fund of a hundred thousand dollars,—I wish that it might be ten times that, and I wish that the England to which she went on her holy crusade might share in the work,—to be used, under the direction of the noble leaders of the organized women of America who have caught her vision, in carrying out the high purpose which was nearest to her heart. I can think of nothing else which would so signally demonstrate the public power of women in association, and I can think of no other way in which women at this hour could so effectually serve mankind,—the two thoughts ever united in the mind of Mrs. Howe.

The two most striking political tributes to Mrs. Howe which at this moment I recall, both unite the thought of her inspired "Battle Hymn" with that of her devotion to the banishment of battle from the earth. One was the tribute when she died of her old friend, J. T. Trowbridge:

> "She sang the battle hymn that rings
> Down the long corridors of Time.
> Her life-long human service sings
> Of peace, an anthem more sublime."

The other was the verse by Frederick L. Knowles, which was printed beneath her portrait in the report of the New York Peace Congress of 1907, to which she had sent her last account of her peace crusade:

> "Lady who lovest and who livest Peace,
> And yet didst write Earth's noblest battle song
> At Freedom's bidding,—may thy fame increase
> 'Till dawns the warless age for which we long!"

Her fame is secure. It is for the women of America, to whose advancement she devoted her life, to perpetuate and extend her influence in the directions which to her were most important and most imperative. EDWIN D. MEAD.

THE STUDY TABLE

Book Notes

From Thomas Y. Crowell & Co. I get "The Unity of Religions," edited by our old friend of Grand Rapids, Rev. Dr. Randall. This volume consists of a symposium of lectures originally delivered on Sunday mornings before a class in Applied Christianity, connected with the church in New York City over which Dr. Randall is now pastor. The object of the book is to show that all religions are either scraps or illustrations of one religion; that in reality all religion, from the commonest cravings of a savage to the highest aspirations of an Emerson, are one hope, but not exactly one faith. Among the men summoned by our editor to perform this task are Prof. George William Knox of Union Theological Seminary; Dr. Hirth of Columbia University; Dr. Jackson of Columbia University; Rabbi Grossman and Rabbi Silverman, (both to discuss Judaism), and many more equally distinguished and capable. Most of the lectures are interesting, and some of them are very strongly inspiring and instructive. On the whole they are Theodore Parker interpreted into modern times. The closing lecture is by Dr. Randall himself, and we have looked to see if by coming to an eastern pulpit he has lost the snap and vigor of the West. We do not find that the East has added at all to his capacity for striking straight from the shoulder.

From Lothrop, Lee & Shepard I have a couple of delightful young folks' books, "A Little Maid of Boston Town," by Margaret Sidney, and "The Crimson Ramblers," by Warren L. Eldred. I always read a boys' outing book, and I enjoy every page as much as the boys themselves. This "Crimson Ramblers" has given me a taste and is laid up in reach of my hand, where I shall find it for a spare afternoon. It tells of five boys and their teacher who have established a summer vacation camp in Maine. It is clean and wholesome, and will do your boys good. The only defect about it is the nonsensical title. "The Little Maid of Boston Town" is a patriotic story, carrying us back to old Boston in England, and then giving us our own Boston in the time of Sam Adams.

From Little, Brown & Co. I have Captain Mahan's latest volume, "The Interest of America in International Conditions." UNITY readers know pretty well that Dr. Mahan is one of the ablest writers on war matters, and that he takes broad views of national and international affairs. But nearly every one knows also that he believes a good deal as Mr. Roosevelt does, in strong armies and large navies. He is afraid of the growing power of Germany, and on the whole we believe that he has given us about all the important lessons which we are to receive from his pen. From the same house I receive a thoroughly excellent novel, called "Flamsted Quarries," by Mary E. Waller. This book glorifies work, and in doing so is serving the people an exceedingly important lesson. There is no more important truth just now to be emphasized than the beauty and the healing power and the nobility of work. You can get this book with a certainty that your money will not be wasted. E. P. P.

Books Received

A. C. McCLURG & Co.

Faith, Hope, Love. By Grace Browne Strand. 72 pages.

The Rout of the Foreigner. By Gulielma Zollinger. 326 pages.

Billy in Camp. By Sarah Pratt Carr. 263 pages, $1.25.

AMERICAN UNITARIAN ASSOCIATION

Theism, Atheism and the Popular Theology. By Theodore Parker. 389 pages, $1.00 net.

Matter and Man. By Theodore Parker. 419 pages.

The Religion of the Dawn. By Charles E. St. John. 78 pages, 60 cents.

Ulrich von Hutten, "Knight of the Order of Poets." By David Starr Jordan. 42 pages, 60 cents.

The Call of the Nation. By David Starr Jordan. 90 pages, $1.00.

HOUGHTON, MIFFLIN & COMPANY

The Christmas Angel. By Abbie Farwell Brown. 82 pages, 60 cents net.

The Early Religion of Israel. By Lewis Bayles Paton. 115 pages, 50 cents net.

John Brown, A Biography Fifty Years After. By Oswald Garrison Villard. 738 pages, $5.00 net.

Among Friends. By Samuel McChord Crothers. 278 pages, $1.25 net.

The Essence of Religion. By Borden P. Browne. 298 pages, $1.50 net.

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THE FIELD

"The World is my Country, to do good is my Religion."

FOREIGN NOTES.

ROMANCE SWITZERLAND.— In the course of a chance conversantion with Professor Charles Zueblin some years ago, on Switzerland, he particularly commended to my perusal two little volumes of essays entitled respectively, German Switzerland and Romance Switzerland. This was my first meeting with this frankly literal rendering of the designation *la Suisse romand.* In his role of Swiss chronicler for *L'Avant-garde,* Mr. Louis Ferriere, in the current issue of that paper, writes in his keenly analytical way concerning the Romance mind (*l'esprit romand*) apropos of a little volume of collected essays by Paul Seippel. That little volume, entitled *Escarmouches,* came to my table months ago, but seemed, on the whole, of so markedly local flavor that it would be little likely to fall into the hands of our French-reading public. Some of Mr. Ferriere's reflections, on the contrary, are of suggestive interest to all lovers of Switzerland and its people.

Mr. Ferriere's letter opens with a thought from Emerson's Representative Men. A scathing little footnote draws attention to the fact that this work has been translated into French under the title *Les Superhumains,* "as if the thought of Emerson had anything whatever in common with that of Nietzsche!"

The idea which Mr. Ferriere borrows from Emerson is that, aside from the great types of humanity, there are men who represent only a fraction of humanity, but that these, too, are interesting, because in even the smallest part one may find the whole. Thus Paul Seippel is an excellent type of the Romance mind.

But what is this Romance mind? Fifty years ago no one would have thought of speaking of such a thing, nor is it yet very clearly defined. The cantons of Bern, Argau, Basel, Zurich, Thurgau and Saint Gall, to mention only the principal ones of German Protestant Switzerland, constitute a "block," if not politically, at least morally, far more than do the three French Protestant cantons of Vaud, Neuchatel and Geneva. Born of different parents, issue, that is, of quite heterogeneous political and moral conditions, the cantons of French Switzerland had in the past very little in common. Each had its type, but there was none as yet characteristic of the whole of French-speaking Switzerland. It is because from the beginning Protestantism was here at once a national religion and a civic function, that the development of a specific character became possible, but this character only attained to self-consciousness as a result of the religious revival of the last century. It was the "free" churches, democratic and pietistic religious bodies, that began to create ties between canton and canton. Later the university societies and still more recently the Christian Students' Associations have contributed to the same end.

A similar unifying movement has been going on during the past fifteen years in the domains of art and literature. While a like great regional movement has been going on in France, that on the Swiss side of the Jura antedated it and was entirely spontaneous and indigenous. At present one can fittingly speak of a Romance mind, or spirit, which has its organs not only in the religious domain, but also in literature, social life and in the arts, one might almost say, in the arts especially . . .

Mr. Seippel is the publicist thinker, bold and decided, who has his word to say on every question, whose thought is an act, his pen a sword, who strikes his blow and leaves, wherever he passes, a mark which is a perfectly legible signature. This signature is that of the Romance mind, for of Mr. Seippel it may be said that he is that mind "made flesh." One thing which distinguishes him is that the political independence to which he clings, as every good citizen should, has to him as its excuse for being, the guaranteeing and maintaining of the moral independence of man. And this is perhaps the secret of the Romance mind and culture. This culture has for its object practical individualism, that of the man who does not care to follow the main-traveled roads nor to march in great battalions.

I pause here to note that in an extended and thoughtful editorial in this same issue of the *Avant garde,* the editor's own remarks and two letters which he publishes from Catholic friends, make it very clear that this intense individualism is the strong Protestant characteristic which makes it so difficult for even the most fair-minded Protestant to comprehend or do justice to such an act as that of the humble submission to the papal pronouncement disbanding *Le Sillon.* The Catholic explanation is probably right as far as Marc Saugnier is concerned, yet I seem to see even among Protestants a growing and widespread advance toward another viewpoint which might lead to a similar result. The great Russian who has so recently passed away was not the world's only practical advocate and expounder of the doctrine of non-resistance.

As for the Romance spirit, Mr. Ferriere clearly sees that an important element in its development has been the sturdy determination of the French-speaking Swiss not to let proximity and community of language make them and their civilization a mere imitation or reflection of that across the border. At the same time, as he also points out, this common language and close proximity make these Swiss the keenest observers and shrewdest critics of their French neighbors, as was plainly evidenced in Mr. Seippel's masterly study of the French mentality, *Les Deux Frances,* which created such a stir in 1905.

M. E. H.

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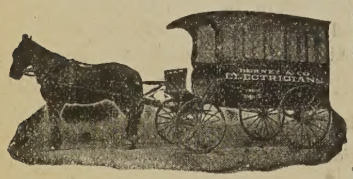

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